

Light of Truth

AN EXPOSITION OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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An Interesting Letter from Onset, Mass.

[To the Editor of the *Light of Truth*.]

Beautiful Onset by the sea is growing more beautiful, if possible, year by year, not that nature is changing her varied charms and scenery, but money and the ingenuity of man are fast making it a spot not to be eclipsed in beauty by any seaside resort. Much building has been done since last season, large cottages and several handsome villas have been erected, and all seem to vie with each other in the cultivation of lawns, growing plants, and flowers. Onset is fast becoming no ed as the place for invalids; many come to regain their health who are not Spiritualists, and a few weeks make a marvelous change in their feelings and appearance. The bay, with its pleasure crafts of all kinds, and bathers, who enjoy a dip in its invigorating waters, attract many to the beach, and one can sit on the bluff idly dreaming the hours away and not realize that time is passing.

The meetings this season have been well attended and very harmonious, the conferences, too, are interesting, and we have thinking minds from all parts of the country to give us their ideas and experiences.

We have fine singing and three concerts on Sundays by the favorite Bridgewater band.

Sunday morning the steamer "Island Home" brought a load of six hundred people or more from New Bedford. The steamer "Genevieve" went to and fro every hour carrying people to Monument Beach and Grey Gables, the summer home of President Cleveland and family, and many think they are well paid when they can catch a glimpse of "Baby Ruth" playing on the lawn or a salute from the President himself.

One Sunday's services opened with a song by Prof. Maynard, who sang by request "O Fair Dove, O Fond Dove," after which Dr. Storer introduced Mr. F. A. Wiggin as the speaker of the morning. Mr. Wiggin read the poem "He's only an Infidel," and took for the substance of his lecture the text, "Even as a father pitith his children so the Lord pitith them that love him." "Come with me to yonder sleeping-room where rest two little tow-heads you call your children, you look at one and then at the other, and with tears running down your cheeks I hear you say, 'I can spare neither one of my darlings!' Even so God loves his children and yet we are asked to believe as true that ninety-nine per cent. of the children born God designed shall be sent to everlasting punishment." The speaker then proceeded to compare the inconsistencies of orthodox teachings with the reasonings of a thinking mind. "Environment and conditions make men. A spirit can only control a brain that vibrates in accordance with the brain of that spirit. Mediums sometimes say it is the spirits that make them do those things that are not right. You could not get drunk by spirit influence unless there is something in your brain that vibrates to that of the drunkard. Spiritualists are called dreamers. I am glad we are. It is the dreamer of this century that makes the reality of the next."

Benjamin Franklin was a dreamer and his dreams in the form of electricity are the moving power of the world to day. Thomas Paine, the Infidel, was another dreamer, and he wrote the Independence of America. George Washington, another dreamer wrote "any country that allows its money to accumulate in a few hands is in a dangerous condition." The world has been made better by the dreams of Martin Luther who stepped out of the priesthood, but he did not go far enough. We have an Edison who dreams dreams daily, but of all dreamers the Spiritualist is the worst in the eyes of an orthodox world. But when their dreams shall be told in all their fulness the whole orthodox world shall be converted."

Miss C. Fannie Allyn lectured in the afternoon and wove a most beautiful poem at the close from the following subjects, given by the audience, "Canada," "California," "Aurora," "The Comet," "Robert Burns and Byron."

Tuesday afternoon services were opened by Prof. Maynard singing "Never push a man because he's going down the hill." Miss C. Fannie Allyn had many subjects given by the audience for a lecture, but took the principle one, "Knowledge versus faith, ignorance, superstition, and belief."

"It is one of the most fortunate things that every individual has what no person can divest them of, a soul, and knowing we are finite and live according to our experience, let us remember all inspiration must necessarily be limited after all, and there is much more beyond than in the past, and so let also remember that modesty concerning what we do know is most becoming. Knowledge is that which no one can dispute, because thoroughly demonstrated. Knowledge is continually unfolding. We think we know to-day and find to-morrow we don't know because we are thinking, growing beings. The theologian says, 'I know my redeemer liveth, I know that Jesus Christ died to save me,' and we say, 'You believe you know it.' The theologian turns out to know just a little, he has the beginning of knowledge. The Spiritualist says, 'I know, I have learned to discriminate, I am beginning to understand the laws through psychology, hypnotism, mesmerism, etc. I believe I know, but I am willing to step out to-day if you will show me a higher way. A great many are ignorant of themselves. Ignorance is manifested in various directions. The moment we attempt to conquer ignorance we become better mentally, spiritually, and physically. Spiritualism means not only communication with spirits there, but spirits in the body. A man can communicate with his child in spirit and can not communicate with his child in the body or understand how to develop it, such man has not got the whole of Spiritualism. You can not be a Spiritualist until you have learned how to be good by doing good. The beliefs of to-day will be the superstitions of to-morrow. Only a few years ago it was believed to be wicked to ride on Sunday. You call it superstition to day, a few years hence your beliefs of to-day will be called superstitions. Ingersoll says 'the time to be happy is now, the place to be happy is here, and the way to be happy is to make others happy.' What is faith? A little girl said, 'Faith is a thing you thought you believed when you knew it was not true.' Faith is a good thing to look at but a poor think to live by. If an engineer should tell you he runs his engine by faith without knowledge, you would lose the ticket, if you had bought it, rather than trust yourself in his hands. The eternal soul which rises supreme over the body is the power which gives us knowledge. The proof of individual identity after death is the best proof, but don't be in a hurry. Suppose you are not persuaded all at once, learn to discriminate. Let us live so to-day that if there is a continued life, that when we go so to our grave we shall see nothing but good back of us. That is a good enough creed for men."

While you have one sister in distress, while there is one person being starved, while there is one brother being unpaid I beg of you not to say that you would not care to live if you could not know you live after death, for you have got something to live for while such a state of things exist. Ingersoll says, "Those who have the smallest souls make the greatest fuss about saving them." Opportunities are being neglected every day. Felix Adler, the Jew who is teaching the little boys and girls to be self-supporting and self-respecting, has something to live for, but don't stop there, be more manly and womanly, have a touch with the misery of this world. Vice pays a higher premium than virtue. Let each one create their own God by doing unto others as they would be done by. We do not believe in a God that will slay, mutilate, and murder. Any God who will make you so true to your wife that no one can coax you away, believe in him. No test medium is grander than the impressions of your own soul. Knowledge to us is a divine element, and we should not fear to tear aside the veil and question the present, past, or future. Dare to investigate, dare to see both sides of a question. The wife who loves the soul of her husband, though clothed in degradation, is as good a god as we want. Let us do our duty every instant just as much at home as abroad, let us remember in the hearts and souls of all there is love divine. Let us be loving and just, do strictly by every human soul as we would have every human soul do by us. Speak of us behind each other's backs as we would do before each other's faces, then shall we write upon our walls, we believe in the fatherhood of God, the brotherhood of man—to do good and to help others to be free is our religion."

The mediums Hattie C. Webber is located corner of Eighth Street and Longwood Avenue, Jennie Warren Longwood Avenue and Ninth Street, Maggie Waite, of California, holds circles at the arcade, Josephine Cameron at the temple, Florence Rich White at Blue Cottage, Frank G. Algerton, Onset Avenue, Mrs. R. Collins, Highland Avenue, M. A. Chamberlain, South Boulevard, Dr. Fred. Crockett, magnetic physician, is at Washburns, Mary Libby and Hattie Miner, 16 Association cottage, Prof. A. Dolph, lectures on psychology, and others too numerous to mention.

The materializing mediums are all prospering or seem to be at their handsome cottages resting on their oars or honors.

We sometimes laugh as well as pray at Onset. For instance a gentleman called on a lady friend just after the grocer left, who had hastily deposited his bundles, a part of them on the table and on a chair a sheet of fly paper. The caller seated himself in this very chair and finally took his departure without any one knowing he had purloined the fly-paper. The beauty of the joke was that he went directly to the meeting and it being a conference and he somewhat rich in experiences was invited to speak from the platform, which he did, to a very smiling audience and did not see the joke until told afterwards that he had a sheet of fly-paper sticking to the seat of his pants.

A lawn party and trading post was held by the Onset Harvest Moon Society (of which Dr. Lydia Sturtevant is president and Mrs. E. S. Loring vice president) on their lawn two days of last week and was a decided success financially and a very enjoyable affair. The little tents of all descriptions decorated with flags, nestled among growing plants and flowers on the smoothly shaven lawn presented a picturesque appearance.

A four days' fair was held in the temple by the ladies of Onset, opening with a grand ball and closed with an auction sale. The tables looked very pretty with their decorations and were well patronized.

It is quite astonishing to us who are to the manor born to see how ignorant a person can be who lives far from the seashore of its mysteries. While musing on the wharf one day recently a dapper-looking young man, with a mincing step, eye glasses, a tawny mustache, and a decided lisp, came up and said, "Excuse me, madam, but can you tell me if the boats lying here take parties out clam fishing?" Said I, "They sometimes get them for bait." "What kind of a hook do they use, can you tell me?" "Well, I have seen them taken with a five pronged rake." "Aw, indeed, how wonderful! I should like so much to go clam fishing. If I might just catch one so I could write to my friends that I had caught a clam all myself. And pray, what do they use for bait?" "Gudgeons," said I, as I walked away marveling within myself how a man could be so ignorant. But I fear you will marvel at the length of my letter so will bid you au revoir.

AUGUSTA FRANCES TRIPP.

Lake Brady Spiritualists' Association.

To the Chairman of the Lake Brady (Ohio) Spiritualists' Association.

Your committee, appointed August 10th, 1893, to prepare a preamble and resolutions expressive of the sense of this association in regard to the persecutions of Spiritualists and mediums by the legislative bodies of several States, beg leave to report:

Whereas, article 1, of the amendments to the Federal Constitution, reads as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Whereas, in April, 1883, the Ohio Legislature passed a law entitled—"An act to provide a license on trades, business, and professions" * * * and providing for the enforcement and collection of fines and penalties for carrying on business without license."

Among the persons taxed by the law were "astrologers, fortune tellers, clairvoyants," and [section 36, page 136] provided that "Spiritualist mediums shall pay an annual license of (\$300) three hundred dollars."

Whereas, at the late session, 1893, of the Ohio Legislature, another law was passed (the Bruck law) which taxed "clairvoyant sand seers" (\$200) two hundred dollars per annum."

Whereas, such legislation is a deliberate and wicked insult to numerous and sincere body of people; and in plain violation of the Constitution of the United States and of the State of Ohio; which latter instrument expressly provides [art. I, sec. 7] that—

"All men have a natural and indefeasible right to worship Almighty God according to their own conscience. No person shall be compelled to attend, erect, or support any place of worship against his consent; and no preference shall be given by law to any religious society; nor shall any interference with the rights of conscience be permitted. * * *

shall be the duty of the general assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of worship."

Whereas, the States of New York, Illinois, and Connecticut have passed laws encroaching upon the rights of Spiritualists; therefore,

Resolved, That these repeated acts of oppression and persecution in the State of Ohio and elsewhere meet our unqualified disapproval, and we urge upon all Spiritualists and free-thinkers to place their seal of disapprobation upon all such unlawful proceedings, by supporting for office only such men or women, as will respect our rights under the Federal and State Constitutions.

A violation of the provisions of the Ohio law first referred to was deemed a misdemeanor and was punishable by a fine of not more than one thousand and not less than fifty dollars.

Resolved, That it is the duty of every Spiritualist and every free-thinker, to demand of the secular newspaper press fair and impartial treatment in their reports of all religious and secular movements.

Resolved, That we sincerely deprecate the remarks of His Excellency, President Cleveland, before the Presbyterian General Assembly in Washington, on the 18th day of May, 1893, in which he is reported to have said: "We still profess to be a Christian people, and will find our safety and welfare in enforcing upon our public servants the observances of the mandates of Christianity." Yet, the General Synod of the Reformed Presbyterian Church at its meeting in May, 1888, announced to the world its belief that "the Constitution of the United States is a virtual agreement or compact to administer the government without reference to Christ or the Christian religion." Certainly, no truth is more apparent than that the government of this country is unsectarian.

Resolved, That the fact of spirit return and the intercommunication between the two worlds is now so firmly established that he who runs may read "and the wayfaring man, though a fool, need not err therein."

Resolved, That Abraham Lincoln was a Spiritualist, and as a pure-minded President, he is entitled to all the venerations that the American people can bestow upon his memory

Resolved, That the present social and financial disturbances in our country are the legitimate consequences of erroneous ethical, religious, and social education.

Resolved, That the officers of this association receive the thanks of the Spiritualists of Ohio for the establishment of this beautiful tabernacle.

Resolved, That these proceedings be printed and copies thereof forwarded to all Spiritualist publications in the United States and Canada, with a request that they publish them.

Respectfully Submitted,

C. H. MATHEWS, N. P. Pailal'a, O.

THOMAS LEES, Cleveland, Ohio.

MRS. T. A. BLACK, Cleveland, Ohio.

Committee.

On motion, the preamble and resolution were unanimously adopted by one of the largest assemblies convened at the camp during the season.

M.

To the Spiritualists of the Pacific Coast.

The Spiritualists of San Francisco, Oakland, and surrounding country will hold a camp-meeting at Trestle Glen, East Oakland, October 1st to 22nd inclusive. Every effort is being made to make this the grandest reunion of all zealous workers in the great and noble cause of Modern Spiritualism ever held in our State, and we hope that you will give us your aid in making the enterprise a grand success spiritual and financially.

TRESTLE GLEN.

The grounds selected for the holding of this camp meeting is delightfully located in Indian Valley, among the hills of East Oakland. Sycamore and laurel groves, kingly oaks, and graceful willows, combine to make it one of the most picturesque spots in the State, and through this beautiful landscape winds a living stream of pure water fresh from the hills. Trestle Glen is easily accessible, being located at the terminal of the East Oakland street railroad. Cars leave Eighth and Broadway or Clinton Station, running direct to the Glen; all street railroads in Oakland transfer to Trestle Glen for a single five cent fare. The grounds are reached from San Francisco (by using the Davie Ferry) for ten cents, which will bring thousands from that city to the grounds, it costing no more to go to camp-meeting than the Cliff House.

A pavilion has been erected with a seating capacity of 2,000 with acoustic properties that are seldom found in structures of this character, which is matter of importance equal to the audience and speaker alike. The pavilion and grounds are brilliantly lighted with incandescent electric light at night, and presents a fairy-land appearance on the approach.

The camping ground is located on a level plain; only a few steps to the west of the pavilion, and is surrounded on all sides by stately oaks and evergreen laurels, interspersed with the ever graceful weeping willow. Water has been piped to the grounds, and campers will be supplied with fresh sparkling cold water direct from springs in the surrounding hills, which form the back ground to the picturesque spot, and shutting out the cold winds from the Golden Gate; maintaining a delightful, quiet and balmy atmosphere, so desirable and sought for by the invalid, as well as those desirous of abstaining themselves from the noise and bustle of a busy city life, and giving themselves up to rest and spiritual thought.

To those who desire to camp upon the ground during the meeting most liberal terms are offered. Those owning tents can erect them upon the grounds free of charge, for ground and water will be furnished. Those desirous of coming and not owning a tent, can secure one from the management at small expense, the charge being according to size of tent and furnishings required. Orders for tents must be placed with the management as far in advance as possible, that in making our contract with the tenants all may be included, and all erected at once; thus reducing the expenses to the minimum. Campers have the privilege of doing their own cooking if they desire, or they can get first class meals, at the restaurant on the ground at 25 cents per meal or short orders at San Francisco prices (coffee and cakes,) 10c.

To accommodate those who live at a distance and desire to attend the meeting and remain upon the ground two or three days, or a week, arrangements have been made to provide tents furnished complete, for their accommodation, but it is requested that all who contemplate visiting the camp in

this way, to notify the management of the date they will arrive and the accommodations required, that they may be reserved for them. Care should be taken to notify us as far in advance as possible that all arrangements may be completed before camp opens.

The meetings will be held in the pavilion at 2:30 and 7:30 upon each day, except Sunday, when three meetings will be held, as follows: 10 a.m., 2:30 and 7:30 p.m. Friday only one meeting will be held at 2:30 p.m. Every Friday evening has been set apart for dancing and literary exercise and a general good time for the young people, who must have their share of recognition and giving all a better chance of becoming acquainted with each other. Saturday afternoon will be devoted to Lyceum work, with regular meeting in the evening at 7:30.

Connected with the pavilion will be a large tent to be known as the "circle tent," in which circles will be in progress at all times when the pavilion is not being occupied, and where mediums will form circles and give tests. This tent is for the purpose of interesting visitors, giving positive proof of the return of the so called "dead."

Mediums having tents upon the grounds have the privilege of holding private circles, and give sittings or readings at all times, except when the meetings in the pavilion are in progress.

The grounds will be open free at all times and the public are cordially invited to attend. A general admission of ten cents will be charged to the meetings in the pavilion and circle tent, all else is free.

A choir is now being organized to render fine music at each meeting, as well as special soloists well known to the music-loving world will be present and render selections suitable to the occasion.

For further information address all communication to THOMAS ELLIS JR.
1217 Magnolia Street, Oakland, Cal.

Parkland (Pa.) Camp-Meeting.

We take this our first opportunity to furnish the readers of the *Light of Truth* with a summary of the work accomplished at Parkland during the season just closed. It has been one of the most successful meetings ever held here. The attendance, never what we who have visited the larger camps would call large, has been little better than in former years. And when all the camp expenses were paid a small balance was left in the treasury.

The speakers for the season were as follows: Willard J. Hull, Mrs. Gladding, Mrs. Lake, and Dr. George A. Fuller. Meetings were held every Sunday morning and afternoon; also a Conference Sunday evening, and a public circle between the services, and besides a mediums' meeting every Wednesday afternoon. The mediums who have been present and participated in these meetings were as follows: Mrs. Brown, Mrs. Anthony, Mrs. Cutler, and Mrs. Alloway, of Philadelphia, and Mrs. Sanborn, of Scranton, Pa. The mediums have all done well in these circles, and by this means alone may have been led to the truth.

Under the management of the ladies several entertainments and a fair have been held. These have added largely to the receipts. At the entertainments Mrs. Zahn, a fine elocutionist, has always been ready with her readings, to the delight of all who have had the privilege of listening to her. She is a refined and cultured lady, and in the meetings has assisted Mrs. Dungan, who had charge of the music. Mrs. Dungan was always found at her post of duty, and performed her task in a manner that gave satisfaction to all.

Captain Keiffer has acted as presiding officer most of the time. When absent his place has been filled by Mr. Benjamin B. Benner. Mr. Benner is a most useful man on a camp-ground. He is always ready to assist at entertainments, make a speech in conference meetings and at circles, and with his genial, good nature make all who come to the grounds feel at home. He ought to be permanently before the public as one of our spiritual advocates, as he is an excellent medium and a good speaker.

The grounds have been under the supervision of Mr. C. A. Rice. He is a hard-working young man, who has the interest of the cause at heart, and certainly deserves success in his efforts to free Parkland from indebtedness. Under his management the debt has decreased several thousand dollars. What we need at present is the hearty co-operation of all in any way connected with Parkland. With the aid and advice of the board, who are working with him, all of whom are substantial men, we feel that the future of Parkland is assured.

There are virtually two grounds here—the upper and the lower. The upper grounds, located north of the railroad, is a large plateau on the summit of quite an eminence. This is laid out into building lots, with many

OUR CONTRIBUTORS.

Reported by the Editor of Truth.

The Teachings of Spiritual Philosophy and the Duty of Spiritualists.

Address Delivered at Camp Cannanoe and Lake Pleasant August, 1893
By E. W. Childs.

The question that is so often asked "Is life worth living" is easily answered from the stand point of a true Spiritualist. In other words, one that lives up to the teachings of a high order of spirits, or whoever lives a pure, unselfish life, will not doubt that life is worth living when spiritually considered.

The spiritual philosophy is built upon the theory that life is immortal, the evidence of which is established through spiritual phenomena. While there are many phases of Spiritualism in the spiritual philosophy, it is not supposed that the same view of life or of its objects are entertained by all Spiritualists. Still I think it safe to say a large majority concur in the fundamental, or essential principles, as expressed in the word Spiritualist. And it is from this stand point I speak.

I claim evolution and progression to be cardinal principles in spiritual philosophy. If that is admitted, I can not understand how the doctrine of reincarnation can be accepted by Spiritualists. Still I am satisfied there are some sincere Spiritualists who believe in reincarnation. These of course can not believe in the doctrine of evolution, unless that term also signifies revolution, and involution, which we do not admit.

Those who believe in evolution, recognize the value of human life, and realize the great benefit naturally conferred upon all who have lived, or ever may live. If this is a law of nature, or of nature's god, it must be immutable and unchangeable, and only the ignorant of the vicious will claim life is not worth living.

If we have failed to improve the opportunities this life has afforded us, of doing good to others, and incidentally to ourselves; if we have neglected to improve the one talent; if we have failed to cultivate the tastes, the ability, the genius natural to us, or have perverted it to base and unworthy purposes; if we have devoted our time to idleness and crime, debauchery and now find when it is too late in life to avail ourselves of the advantages vouchsafed to us, and charge that life is not worth living, the fault is our own, and unless it has been through ignorance or false teaching, we may expect to reap as we have sown, when we have crossed the dark river, if we do not before.

The legitimate inquiry at this point seems to be, what does the philosophy of a true spiritual life teach? How shall we live to secure the best results to this life, and the one we believe to follow.

We may say there is no positive evidence of a future life, or of spirit communion, but we have as much evidence of the one as the other. If we accept the Bible testimony, which is claimed by so many denominations of Christians as being reliable, and giving assurance that the soul is immortal, and lives after death, we have the same evidence to prove that the spirit can and does communicate with us from the other side. If it is true that angels appeared on the plains and mountains of Judea, while the shepherds watched their flocks by night, or that Jesus appeared to his disciples and talked with them after he had been murdered and buried, or his remains placed in a tomb, or that angels, or reincarnated spirits, appeared at the tent of Abraham, and dined with him on the plains of Mamre. But we have in addition to the Bible testimony, that of our own observation, often repeated, and verified by evidence that would be received in any court of justice.

While we do not claim that Modern Spiritualism teaches a new philosophy, or a new religion, or a new code of morals, well knowing that both profane and sacred history have recorded many developments of the same phenomena that are now taking place, and have been, since their re-appearance at Hydesville forty five years ago, and from which a new sect has been organized, under the direction and influence of spirit intelligences, and from which a philosophy has developed.

Many of the principles and teachings of this philosophy were known and promulgated by Buddha, by Confucius, by Jesus, and many of the fathers, long before the Christian era. But from the conflicting opinions among heathen nations, and even after the advent of Jesus, it was only through a spirit of compromise that what is known as the Christian dispensation, was established, and became mandatory, only through the interposition of State and ecclesiastical authority combined.

But so complete was the subjugation of the ordinary mind to papal authority, enforced by the State, that not until the time of Luther in 1483, and his contemporaries, was it possible for any code of morals, or any philosophy to be maintained beyond that decreed by the Pope and the holy see. Hence we might, if necessary, consistently claim that we have a new philosophy, founded upon the teachings of Modern Spiritualism, in addition to a new religion. Among the first inquiries growing out of our acceptance and practice of this philosophy is, are its claims upon us as devotees, and exponents of the theories promulgated, fundamental? Among other inquiries, it is asked, do we derive our teachings from the Bible? We answer, so far as those teachings are consistent with our reason (which we claim to be an inspiration from our creator) and do not conflict with natural laws and their operation, as we understand them, we accept the Bible as authority, not the literal interpretation of it, in all cases.

We accept the teachings of Jesus Christ as among those divinely inspired, and claim him to be a phenomenal medium, of the purest character, and under the influence of the most exalted spirit intelligences.

As Spiritualists, we accord to all Bible adherents, and to all sects and denominations, the perfect right and freedom to read and interpret all books and all laws in accordance with the light and the education they possess, only claiming the same rights and recognition from others for ourselves that we accord to them.

While our philosophy demands from its devotees a strict compliance with all moral laws, and laws of hygiene, and those reformatory laws necessary for good government, it strenuously opposes, from principle, all laws which in any way interfere with freedom of conscience, or restrict it in determining the rights to worship one God, or three, or none at all; and also opposes all attempts to in any way introduce the Bible into public schools, or to connect Church and State.

It also teaches the law of retribution and compensation, and holds every one responsible for their own acts, agreeable to their education and ability to judge of right and wrong. It denounces the doctrine of vicarious atonement, as being unjust, cruel, and unnatural. It denies the doctrine of the Trinity of original [sic] and eternal [sic] punishment. It accepts the necessity of one day in seven, being observed as a day of rest for all that labor mentally or physically, and approves of all nations observing the same day. It attaches no particular sanctity to one day more than another, except so far as custom has made it so, and a respectful regard for those who should one day be observed as sacred or Sunday.

In the social relations of life, this philosophy claims woman as the equal of man, naturally. Her long degradation and retirement has resulted from brute force, and the lack of education of the masses. Even up to the time of St. Paul, and centuries later, woman was held at a disadvantage, and

only until the present century has her ability been recognized, except in rare cases. A new era for woman has dawned within the last half century, and it is only a question of time when the world will recognize, that the eyes of a nation rise only to the level of its mothers. But until prejudice is further overcome, the political rights of women must remain in abeyance to some extent.

In benevolent and reformatory efforts woman is already in advance of man, in many directions. Notably, the cause of temperance reform, which involves greater consequences than all others combined, and if intemperance is ever suppressed, it will be through the efforts and influence of woman. In education, too, woman is already coming to the front. As teachers and mediums they may be said to be at the front already. In the divine art of music, especially in vocal music, woman has long since given evidence of her superior ability, and there is good reason for believing the time is not far distant, when woman will prove herself quite the equal of man in instrumental music, also in painting.

In the contest now being waged between capital and labor, the spiritual philosophy is in full sympathy. Realizing that upon a judicious settlement of this important question in the near future, great results depend.

And although woman is at present almost a silent factor, she is in reality as much interested as man. The magnitude of this issue is so vast, and the consequences involved so portentous, it is possible, if not even probable, that she has a pre-eminent interest in the result.

The progress woman is rapidly making in the mechanical arts and in all classes of labor, a satisfactory solution of this difficult question, is of vital importance to her, as well as to the whole community.

In fact it is the all-engrossing question of the period, and a satisfactory solution of it seems more improbable every year. And still the prime, the fundamental cause, seems less understood, or recognized each year.

If there is any one thing of greater importance to the well-being of the human family than another, which we might hope our spirit friends to assist us in solving, this would seem to be the one and yet so far as known there is but little evidence of their having vouchsafed any council or advice.

The causes that have brought about this pending conflict are not difficult to determine, but a remedy is not so readily provided. And yet all thinking classes must admit that over-production of the human family is the first and principal cause, and leads directly to many others.

Fifty years ago, John Stuart Mill, in his great work on political economy, in discussing this question of over-production said: "Unfortunately sentimentality instead of common sense is the genius that usually presides over the discussion of subjects, and while there is a growing sensitiveness to the hardships of the poor, and a ready disposition to admit claims upon the good offices of other people, there is all but a universal unwillingness to face the real difficulty of their position, or to admit at all the conditions which nature has made indispensable to the improvement of their physical lot. As if it were not a thousand times more hard-hearted to tell human beings that they may, then that they may not call into existence swarms of creatures who are sure to be miserable, and most likely depressed. Whenever population is not kept down by either the prudence of the individuals or by the State, it is kept down by starvation or disease."

Poverty like most social evils exists because men follow their brute instincts without due consideration. But society is possible precisely because man is not necessarily a brute.

These were the views of one of the best English writers on political economy fifty years ago, and what was then true in Europe is equally true to-day in Europe and America. If any change has occurred that state of things has been intensified.

Among the many evils that arise from over production is poverty, dissipation, neglect, cruelty, abuse, and divorce, with all their attendant evils, and yet a morbid sensibility seems to seize upon all the minds of modern reformers whenever this subject is referred to, and yet they are all aware that it is to this cause that we must look for many of the murders, the robberies, the divorces, the strikes, and in fact to the whole catalogue of crimes which arise from want and starvation. Even philanthropic Spiritualists are not bold enough to attack this great evil and suggest a remedy. It remains then for the legislative power to assume the responsibility, and enact the necessary laws.

At an early period in the history of civilization, the devastating wars, the epidemic diseases, the lack of medical knowledge, and the famines incident to bad or ignorant cultivation of the soil rendered increased population necessary, to make good the destruction of human life.

Even as late as the first Napoleon, he replied, when asked who he thought the greatest woman in France to be, "The woman who is the mother of the largest number of children." That rule has been reversed since that time in France, and in some other nations, and now the rule is three or four children in the family is the average. And this is the result of stringent license law in those countries.

It is obligatory upon parties who desire to marry to show that they are able to support a family before they can obtain a license, and this ought to be the law in every country. While it would not entirely overcome the evil, perhaps it would mitigate it to a large extent and induce frugality, economy, and sobriety, and make many young men provident and good citizens who now often become profligates and worthless heads of families. In answer to the argument that is urged against the enactment of such a law, that it would increase the tendency to violence on the part of rude and reckless men, and render female chastity less secure, it may even be said, that laws already in existence, if rigidly enforced, would be sufficient protection to them. But to accomplish so universal a reform in social life, and in morals, the wisdom of the legislature should be invoked, to provide a more stringent law and a penalty for its violation, which would only require enforcement to insure protection.

Such law, properly enforced, would have the effect of encouraging industry, frugality, temperance, self-respect, and the respect of all good citizens of both sexes, of unmarried and marriageable people. And to this cause philanthropic Spiritualists may very properly apply themselves. And no degree of morbid sensibility should deter them.

The law of divorce, being consistent and necessary, where discord and inharmony exist in families, all legitimate efforts to prevent inharmonious and ill-advised marriages should be resorted to by every one who realizes that only where true love and harmony exist in the domestic circle, can there be expected the necessary elements to create a true spiritual life, or to insure the character of offspring desired by all.

This philosophy also teaches, as one of its fundamental principles, the importance of a perfect conjugal condition in domestic life. Realizing that it is only from this harmonious peaceful condition in the family that the best spiritual results, can be secured. Indeed, in the absence of pure and unselfish love and devotion, but little advancement in spiritual life need be expected. And it is from the lack of love and sympathy that incompatibility and inharmonious conditions arise, which often result in discord, and ultimately in separation and divorce. The consequences of which are generally fatal to the happiness of all interested to the end of this life, and may have a serious effect after entering upon another life.

Hence the necessity of every one who finds, when it is

too late, perhaps, an incompatibility, a lack of the elements that produce love and devotion, of making every sacrifice, every effort possible to revive, and bring to life in their hearts, the love and respect they once felt for the object to whom they pledged their love and devotion.

When this is no longer possible, and all efforts fail in that direction, honorable divorce should be resorted to as far better than a life of inharmony, strife, and contention. To avoid this great trial and misfortune, it is the duty of parents, guardians, and friends to do all in their power to impress upon the minds of children and youth the great importance of deferring the selection of those they would marry, to those who are capable of advising them and who have their best interests at heart.

Early indiscriminate marriages are the cause of more unhappiness, more crime, more dissipation, and more divorces than all else. Again this philosophy teaches the value and importance of organized effort, for the spread and inculcation of the theories advanced, inasmuch as combined labor will accomplish more than individual effort. "In union there is strength."

While we hope to labor under the influence and inspiration of spirit power, as developed through mediums, we ought to learn that our spirit friends, on the other side of life, are not doing, and will not do for us what we can do for ourselves, especially when by doing it we are the recipients of great good to ourselves and the cause for which we labor.

It is now less than fifty years since Modern Spiritualism through the raps of young children was introduced. These raps have been intensified and expanded through the efforts and faith of persons in mortal life, who have come into rapport with the intelligences that produced the raps, and made such conditions that enabled the same, or corresponding influences, to develop greater and more wonderful phenomena.

We are still in the incipient stages of this new philosophy, and there remains much to be done. It would seem the duty of those who have the privilege and the benefits of this beautiful theory to make it possible to have its teachings extended and the phenomena developed in all parts of our own country, if no further.

How can this best be accomplished? There can be but one intelligent answer to this question, and that is, by a thorough, judicious organization of all the principal spiritual societies in America, which should become auxiliary to a parent society.

The national organization should have authority to levy taxes, collect funds, to provide mediums, teachers, colporters, and spiritual literature to all destitute seekers after this truth, which we feel to be so valuable and prize so highly. Our spirit friends will furnish the phenomena when we provide the way and the conditions.

While our philosophy teaches the broadest charity and entire freedom to all denomination to organize and disseminate their peculiar doctrines, it draws the line where any sect or organization attempts to engraft itself upon, or in any way weaken or compromise the philosophy of pure and simple Spiritualism.

Claiming that while other sects and societies may develop theories and principles founded upon science and sound judgment, and not opposed to Spiritualism, still there may be danger in amalgamating too many sects and theories, and thus weaken, if not destroy, what has already shown itself capable of leading all its contemporaries, if we may judge by the rapid increase in the last fifty years.

While hypnotism, Christian Science, psychopathy, ethical science, materialism, and associations of various other occult denominations are springing up throughout Christendom, all hingeing upon developments made throughout spiritual phenomena in greater or lesser degree, it is believed that true spiritual philosophy teaches that each should stand upon its own merits, and give the world an opportunity of selecting that which recommends itself as the fittest.

Nothing seems more important for the advancement of this philosophy at the present moment than the education and development of children and young people, and the lyceum system seems admirably adapted to this great work.

The great efforts that are now being made by all denominations of Christians to enlist and interest these classes suggests the wisdom and necessity of a corresponding effort on the part of those who realize that it is from this source that all must draw their numbers and their support in the near future. Such as cherish and comprehend the future of this beautiful new theory of life and its possibilities must be ready to admit the great importance of impressing upon the minds of children and youth the beauties, the consistency, the advantage secured to them by early acceptance and practice of this philosophy.

To defer this duty and allow our children to become educated and impressed with teachings, creeds, and dogmas we so much disapprove and disown seems almost criminal, and neglectful of a very important duty.

It is from the influence of this early false teaching, that we find so difficult to overcome, not only our own preconceived ideas of life and immortality, but that of our children, who have been educated and trained in the orthodox Sunday-schools and institutions of learning.

Again, as our philosophy teaches the fatherhood of God and the brotherhood of man, one of the principle results should be love for humanity by all who accept these teachings and pretend to practice them. This may be done in so many ways, our love manifested by such a multiplicity of acts and expressions that it seems almost unnecessary to attempt to point them out, but to illustrate: Perhaps there is no act of kindness, no expression so universal in its influence upon the human family, and even upon the brute creation, as that mild, gentle tone of voice and corresponding expression of countenance, which indicates the true sentiments of the heart, and give assurance even to the vicious and the criminal, and much more to the poor and unfortunate.

While kind words and gentle expressions will not feed the poor or clothe the naked, they will comfort the afflicted and bind the wounds of the broken hearted. No consolation can equal that taught by this philosophy to those in affliction and suffering from the loss of dear friends.

Many are not able to contribute to the physical necessities of the poor and the unfortunate, but all can administer consolation to the afflicted by extending them sympathy and the assurance that much seeming evil is undeveloped good.

To those who have pecuniary means the field of charity is broad, and there is no limit to their opportunities of contributing to worthy objects.

After providing for the necessities of those depending upon charity in our midst, it would seem that no more worthy object presents claims upon those who are able to give than to those who are destitute of spiritual literature, and express a desire to learn the teachings of our new religion. This should be supplied, as well as that of missionary labor, mediums, lecturers, colporters through organization, which is the only legitimate and effectual way to accomplish great general good, as has been abundantly proven by all successful political, benevolent, and social organizations.

Our philosophy recognizes as a duty, devolving upon this class of its devotees, the building and support of churches, chapels, of halls and school-houses, and educational institutions for the use of, and for promulgating the doctrines of Spiritualism.

It also encourages the command of the Nazarene, when said to his disciples, "Go forth and preach the gospel to every creature," which implies pure and simple Spiritualism.

It also recognizes the right and duty of such as are satisfied they have an undeveloped talent for mediumship to yield to the influence, and allow the spirit to demonstrate its character and its object. If found to be honest and sincere it should be cherished, and the necessary conditions provided for communications at such times and places as are proper and convenient.

If the indications are such that it is apparent that the influence comes from weak, insincere, or obsessing spirits, it should be resisted and disengaged at all times, until it is superseded by different and better influences.

The law of spirit control is not so perfectly understood yet that many discrepancies do not occur, and apparent mistakes are made which are often very embarrassing, if not damaging. Perhaps when we have studied this law more, and are less anxious to know all that is undeveloped, we shall be better satisfied with what is already revealed, and be content to wait and improve the developments as they come to us, always remembering that these partial developments indicate spirit presence, and should be carefully and seriously considered.

Nothing is so sure to advance our knowledge and improve our understanding of spiritual things as living pure, unselfish lives, exercising charity towards those who differ from us in opinion, and contributing our means to extend this philosophy of love and sympathy to all such as desire to possess it.

Finally, the cardinal principles laid down by our elder brother, Jesus of Nazareth, and the adoption of the Golden Rule as our rule of faith and practice will illustrate to the world the value of this philosophy, and do more to develop it in ourselves than any amount of study we may devote to the phenomena.

INVISIBLE MUSIC.

Giles B. Stebbins, in his address before the Psychical Science Congress relates the following experience:

"In a farm-house in western New York, on a pleasant summer afternoon, with only a few neighbors present, I sat one unskilled as musicians, I rolled the piano to the side of the large room, its face to the wall, closed and locked it, keeping the key in my pocket, the curtains were drawn to exclude the bright light, and we all sat in a semi-circle around the instrument with hands joined. I held the hand of the medium on one side, and that of the only pianist in the company on the other. We sat quietly, a familiar hymn was sung, and the music changed in accord. We waited in silence. Soon sounds came as though invisible fingers were sweeping over the keys and cords to test their quality, and then followed varied melody, soft and sweet as the Aeolian harp, and swelling to majestic power and grandeur. Familiar tunes were given, sometimes at our request, but most of the music was unknown and strange but wonderfully perfect. Faint strains of sweetest sounds would be almost inaudible, seeming to float away and mingle with the soft rustle of leaves in the orchard just outside the windows, and then coming nearer, startled us as by the roar of a tempest, the crash of falling trees, the groan of strained timbers, and the sweep of the sounding sea as its waves rose and fell—all with such strength that it seemed as though the piano cords must break and its strong frame be shattered. Sometimes the keys were used, then they were untouched, and the cords swept with marvelous power and skill.

"We had the noble strains of a grand march and then the uplifting harmony of sacred music. All the time the medium on one side and the only pianist present on the other sat quietly, my hands in theirs, and all others kept their places.

"I asked the medium if she knew who the spirit musicians were and she said, 'Sometimes, but not always, and at times I see them clairvoyantly.'

"This lasted more than an hour

Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, especially arranged for our readers, and taken down by an amanuensis in relation to the spirits, the medium, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism, must contain one inquiry only, be impersonal, and have the name of the questioner attached. Information under these circumstances cheerful.

All communications concerning this department must be addressed to LIGHT OF TRUTH, or C. STOWELL, Room 7, 266 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[E. F. C., Farmington, O.] It is said there is a "Congress of Nations" in spirit life, made up of philanthropists, whose business it is to look after the interests of the people, and protect them from tyrants and selfish men, who are generally the rulers and law-makers. If this be so, how are we to account for the wicked laws, made and still making to the ruin of this people? Must the people be despoiled of all rights to aroise them to manhood, and break the yoke that binds them to party, political and religious?

ANS.—There is a Congress of Nations, but their work is mainly to influence civilized countries for peace, keep America free from imperialism and prevent the further spread of ecclesiasticism in affairs of State. One of their first grand achievements in politics was the establishment of the North American Republic. No people with such odds against them ever accomplished anything greater than did the colonists in their struggle for freedom. But they had the aid of the entire spirit world that environs Europe and America. The body politic, as it were, were united on this question—with the exception of the partisan spirits, of course, who are everywhere, but whose influence on this occasion was short against that of the American question organization. While this Congress of Nations is not at war, just now, we may say, it is always in session, exerting a certain influence on national affairs; but it is not organized for local affairs. It only convenes in grand session when there is something on the topic that interests, or is of benefit to the whole civilized world. The German-Franco war was an instance, the Geneva Conference was another, the civil war and such other gatherings as are calculated to benefit humanity in general, are instances. But these sessions are not always of the same force (numbers). They are called according to the force or power needed for effective work. Sometimes re-inforcement is called when they find the enemy gaining on the side that is destined to win. But it is not unlikely that a question may arise on the earth plane in which the congress can not summon aid enough to counter-influence the wrong side; for, remember, the dark side of the spirit world consists of millions of beings who take part in the conflict, and invariably on the mortal side that is the strongest. This is partly because, in their dark mental condition, they agree with the mentally dark mortals. They know of nothing higher, and regard the opposing element as one even below their standard, however high or exalted it may be in fact. Secondly, they can not do otherwise, as weak spirits are much under the influence of strong-minded mortals, as weak or negative mortals may be influenced by positive, though evil spirits—if not protected by a high moral standard, as all mediums should adopt and practice to keep beyond opposing or evil influences. The latter is a personal protection and good in any calamities or dark periods, being even to a large extent a physical protection, as it permits of spirit guidance for that effect, either by apparently strange coincidences or warnings. There are local assemblies, however, who endeavor to lead such affairs in harmony with right and justice; but not being able to obtain much outside aid they are, like a limited party of mortals, dependent on their own exertions and mind power to influence State affairs. They have not only the few legislators to overcome, but must be remembered, but the influence of every vote cast for their election. Now, it is difficult to find a sufficient number of spirits, morally unfolded enough to join this local congress and aid in the work. Many join the mortal hosts with partiz in vigor, many are too weak to get away from the latter's influence, though taking no active part. Many are in too much darkness to even know what is going on. Now, all this has to be overcome before effective work can be done. But, as they are never asleep, and exert, like law, a continued action—a perpetual motion—they gain a point every now and then, and will eventually succeed in bringing justice into local affairs. In some States, where there is less corruption and purer mental atmosphere, they have better opportunities for reform measures, and thus the newer States are sometimes the most progressive. You may call enough from this to answer the minor questions involved.

QUES.—[H. Q. L.] Was Christ's birth a miraculous one, or was it a natural one?

ANS.—All births are both miraculous and natural. Miraculous because you can't understand the law which makes life an entity in matter. Natural because all are born alike in earth life.

There is no divergence from the original interblending of a positive and negative condition to create individualized life, beginning at the formation of suns and ending in human life. When freed from material environments or influences creation ceases, though growth and development of the individual continues forever. The true trinity exists in material life. It is the male, female, and offspring, and is that which makes the universal brotherhood a spiritual unity, and the counterpoise of life in the cause. Universal or spiritual life is dual, just as man is individually a microcosm of God, so-called. In matter the whole becomes dual—positive (and negative), or male and female—also a reflex of the original, but a condition, and the only one, in which conscious life is propagated. Why this is we can not tell. We simply give the facts as we know them. Nor have we ever heard of a digression from these facts. Nor would we wish to hear of one; for it would portend a calamity to the planet undergoing such as it has never experienced, and, perhaps, never would again, from the fact that there would be nothing of it left to have another. The slightest interference with the clock-work that governs a planet in its orbit, means its death, and the so-called miraculous conception would be such a disturbance. It may be an imaginary and pleasant conception to dwell upon by the superstitious and ignorant, but not a marvelous one—nor one in fact. Fancy has caused more error in the world than total non-belief or Atheism—provided it is not made a shield to hide immorality. But modern education prevents that. Willful blindness can not pass current in these days. Universal law does not excuse, and the statute law has followed suit in making ignorance of the law no excuse for crime. The time will come when it will be considered criminal to teach such doctrine as immaculate conception, because it will be considered selfish or making false pretenses for gain.

QUES.—[J. J. C., Philadelphia] Does the power of mediumship consist of chemical qualifications in the brain, which fits the possessor to become a medium, or is it a magnetic power which permeates the entire system?

ANS.—The latter part of your question is the answer, because a medium does not lose his gift by death or transition to spirit life. It is, therefore, not a physical qualification, though the brain becomes the immediate instrument or battery for the spirits to operate upon. But it is charged with the necessary sensitiveness from the spirit side of existence.

It is temporarily a counterpart of its spirit brain, or mind—its inner self, so far as material conditions will allow. Mediumship is the magnetic vibration of the outer with the inner—the physical with the spiritual man. Magnetism is the link between spirit and matter. The spirit body is all magnetism, and constitutes the link between the body and the soul. Thus the detrimental effect of electrical disturbances on spiritual phenomena, they being wholly dependent on magnetic conditions. Mental action is also magnetic. Doubt, ill-feeling, or opposition are magnetic, and have the same detrimental effect on spiritual phenomena that atmospheric disturbances have. Mediumship, therefore, needs passive or peaceful conditions to bring forth good results. Love, reverence, self-respect, cleanliness of person, physically and mentally, desire for truth, and faith, are good conditions to bring into a seance, or to a medium for any phase. And persons who practice these virtues become intuitive mediums themselves; i.e., mediumship without any external vibration or effect. They are led by spirits unconsciously to themselves, and are led right because these virtues attract clean spirits. By following out their happy impulses or inclinations, they soon learn how to judge of spirit guidance, and in the end become the most reliable mediums, because only spirits of their own kind can approach them, and their brain is free from being played upon by every earth-bound spirit that can come within speaking distance of the average physical medium.

QUES.—[T. P. L., Lakeport, Cal.] In the light of Spiritualism is it best for mortals to refrain from eating animal flesh?

ANS.—The spiritual philosophy is very broad, and meets the wants of many. In fact, it has a way of reaching everybody. To say it is best for mortals to refrain from animal food, is to rob a class who needs it simply to gratify another class who does not need it. Spiritualism is not a class religion, but a universal one. Its philosophy, *per se*, might be called Naturalism without marring it; for it is nature acting on and guiding the individual for his best, prompting him constantly to do good, and warning him against doing wrong—if he but listens to the voice within. As it guides man intelligently or morally, it also guides him sensually or physically, prompting by the sense of taste and the appetites what is needed for physical sustenance. Because some people are gluttonous or intemperate is no guide by which to judge nature. Nature never prompted to gluttony or intemperance. It has a limit, if man but exercises his reason to note where it tells him to stop. It also prompts to the particular kind of food needed. But many stimulate their appetites, and thereby dull the keener edge of their natural tastes or desires. Aiding the senses artificially makes them coarse, and many in that state, who should eat sparingly, or not at all, of animal food, often eat the most. Here it does harm, and might be considered best to refrain. But hard-working people, who use up much nerve fluid, need flesh food as a stimulant. If they do not get that they will crave it in another form, and then resort to alcoholic drinks to relieve a want felt. All depends upon circumstances. Nature is our best reasoner, and always guides right if you but interpret her correctly.

QUES.—[R. G., Flint, Mich.] You say all wrongs should be righted before death. Should an unfaithful, but repentant husband confess his faults to his wife, knowing this knowledge will cause her misery and lead to separation?

ANS.—Confession is not reparation. Confession is for the superstitious to hold them in check. Nor can wrongs be righted by confession simply. Reparation is all that is needed if the confession will lead to misery—especially if it be to an ignorant or unforgiving person. No true wife would vindicate herself by such folly after a confession of guilt with promises of reform. If she does it would probably be best in many cases to let her go. Love rises above all selfishness, even to forgiving wrongs against herself. Not to forgive under the circumstances is an indication of hatred or malice—the opposite of love—and an evil as grave in the light of spiritual law as lust or unfaithfulness is. Because a person has been wronged is no reason for taking revenge by being hateful. Two wrongs never make a right, and the latter will find that she has placed herself below her partner—if the latter has repented and added reparation to it by absolute resistance of temptation since repentance. By this method all wrongs are righted, whether one confesses them or not, or whether the reparation is known or not. But all the repentance and confession one can muster will not absolve the soul in the future if not accompanied by reparation. The equilibrium must be restored in yourself; therefore it is not necessary for anyone to know of your sins, unless you want help or advice from the one you have wronged to make reparation. Wrong-doing often places people in temporary spiritual darkness, and invariably below those they have wronged. Thus the feeling or desire to confess to them in order to obtain their forgiveness. Under these circumstances "an open confession is good for the soul."

QUES.—[M. A., Mt. Carmel, Ind.] When loved ones meet in the spirit land can they talk of the happy hours they spent together in spirit life?

ANS.—Why not? Do you suppose spirits forget their earth life? But spirits have not got so much time for gossip as they had in earth life. Not that they have more to do, but they are in better conditions, and care very little about the so-called happy hours of mortal life. If they are happy in spirit they are in states to which the past is gloomy or tiresome; therefore seldom referred to. Furthermore, the new is so much more instructive, and to recall old earth scenes would be so much loss of time. But if one particularly desires to call up the past with an old friend no objection would be made, as love governs happy spirits, and all live to please one another. But those who are unhappy or in the dark, would hardly care to recall the past, as it is the happy hours of earth life that often make the unhappy ones in spirit, unless they were the effects of good health, pure thoughts, and benevolent actions. But the happy hours gained at the expense of health, or a father's or husband's pocketbook; or in foolish enjoyment while mother is anxiously awaiting her daughter's return home; or through vain frivolity and worldliness generally, react for much regret sometimes, and do not want to be talked about. However, you will not lose anything that you may particular desire.

QUES.—[E. J. B.] Would it be possible for me to receive a communication through you publicly or privately from a loved one I am very anxious to hear from?

ANS.—We have no control over these matters. Spirits must manifest spontaneously. To evoke a special spirit you must attend a private medium, and alone. If the spirit can not assimilate with the magnetism of one medium, try another, until you obtain a test. Then you can open communication without fear of self-deception. But until then keep your own counsel and follow impressions. Probably you may get the desired communication through your own mediumship—a reward of patience and consistent love for a departed friend, whose constant presence often makes mediumship a possibility when least anticipated.

SPIRIT MESSAGES.

William S. Tozer.

Good afternoon. I am glad to be with you this time. I am very desirous that the loved ones should hear from me in this way. I have not been on the spirit side of life very long,

in fact, am not far away, nor have I been since I passed out of this life. I desire to send my love to my wife, my son, and my four daughters who still remain on the earth plane. I know that they feel that I am afar off for they do not understand the nearness of the spirit. Soul to soul we always shall be, for we are a part of each other and can not be separated. I am satisfied with that which they are doing at this time and hope that each one of them will learn before long that it is possible for the spirit that has been freed from the body to hold communion with those still incarnated in the body. From your father. I am from Cumminsville, your city.

John Monroe.

Hello! This is something new for me, but I guess I can make out. I hardly know what to say. I found things different and not as I thought I should find them. I have not found any hell fire and brimstone so far and nothing to trouble us. My name is John Monroe, of Chelsea, Mass.

Viola Batchelor.

Good afternoon. I come to send greeting to my dear husband, Hiram, and the rest of the dear friends. I have met Mr. James Farmer and Mrs. Fernell and Charley Wills and many of the dear friends. I am happy. Give my name as Viola Batchelor, of Haverhill, Mass.

Charles H. Langdon.

Good afternoon, Mr. Chairman. I am here to send a message of love to those I love most dearly and I know that it will be received with joy by them, for they understand the possibility of spirit communion. Mother, your boy was called away suddenly from you. His body was placed in the silent tomb, but in spirit he has ever been with you trying to help you all that he can. I know it is hard, for you need me, mother, and also my sister Gracie needs a brother's protecting care, but all things are right that exist, and by and by when your work is finished upon the earth plane, we will meet you in this Summer land just over the way, not far off, where all sorrow and suffering is at an end. Think of me as happy and contented. From your loving son. Clyde, N. Y.

Lottie Robinson.

Good afternoon. How queer it seems to come back here, but still I am glad I can come and add one word to what has already been said. I was not very happy when in this life, but have learned it was my own fault. I would say to all, live as near right as possible, when you step into the higher life it will be better in every way for you. There is no death but life immortal. My name is Lottie Robinson, and am from Sydney, Maine.

Sophronia R. Wilcox.

Good afternoon, friends. I am here this afternoon to prove the continuity of life. Also to give pleasure to one whom I love on the earth plane. They will not receive this message in our old home; they will receive it in a far western place, but they will know that it is from their sister whom they loved upon the earth. Dear brothers George and Henry, I would have you often to meet me in the circle room, for although you are not fully convinced, yet you have had a taste of that which is true, and by and by I will come to you in such power that all doubts will be removed from your heart and you will receive your sister. Mother, Hannah is with me. Father also sends his greeting to you. Five on the spirit side and five on the earth plane. Equally divided and yet never separated. Accept my spirit love at this time. From Trenton, N. J.

Nathaniel Wilder.

How do you do. I hope this will reach my dear friends, my dear wife Hulda, my brother Simeon. Mother and father stand by my side, sending love greetings. I often visit the old home, go to camp with the rest. My name is Nathaniel Wilder, of Wellfleet, Mass.

George Gates.

I want to send love to my dear friends. I am very happy I have met my mother, father, brother, and sister, all I held so near and dear when in earth life. I am often round the old home out in the orchard, and watch the lemon walnuts fall from the old tree at the back door. Give my name as George Gates. Leominster, Mass.

Sarah Gibson.

I desire to send a message to my friends in the southwest. I want them to know that I am often with them and that I am well satisfied with all connected with the home life, and with the two changes that have taken place since I passed to spirit life. I want them to know that their mother has not been far off, but has thrown her protecting care around them every day and I want them to know that everything is right and that by and by he will understand better when his spirit eyes are opened. Houston, Texas.

Christopher L. King.

I am from Manhasset, N. Y. I passed out at Silver Lake, Mass. I was a sailor. I did not know anything at all about coming back myself, although I had seen visions and dreamt dreams in life, and though very imaginary, I awoke out of the conditions after I had passed through the change called death, and I found that I could return and communicate with mortals. I desire this message to be put into your paper that my sister, Nancy Jane King, may see it and be satisfied, for she has said repeatedly if it were possible for a spirit to return, that she knew her brother Christopher would return, and so I come in this way to send love to my sister. My sister lives in Boston and she knows about spirit communion but still she always doubted and wondered why I did not come, and thought maybe I was one of those spirits that could not find the light, but I have found the light and come here this afternoon.

Susie Richardson.

Good afternoon. To the dear old friends the door has been opened by the hand of love, and I not only feel gratified for it, but thankful from my heart that I can send a few words of greeting through the columns of your paper. I was a worker in the cause, proclaiming the truth wherever I went. The angels have watched over my children, and are ever near the loved ones to guide and direct. Oh, Amos, my dear husband, I am near you. Love to all. I am Susie Richardson, of Boston, Mass.

Daniel W. Green.

I find this a pleasant place to come to. I have been trying for a long time to find some avenue open where I could send a few words to my family and the many dear friends I left in earth life. The spirit land is a beautiful place. I cannot describe its beauty. Love to all. I am Daniel W. Green, of Newburyport, Mass.

Grant Curtis.

Good afternoon, Mr. Chairman. Ob, what a surprise this is to me and will be to others who knew me. I would like Charles H. Perkins to know that I am at home and at rest in the spirit world. I have passed through many conditions on the earth plane, and I feel to-day that each condition was

necessary for my spiritual development, although if you had told me that whilst I lingered upon the earth plane, I would not have accepted it. We learn some new lessons in passing out of the body. You are right, my friend, there is no retrogression, it is all progression. Strange as it may seem, I am more than rejoiced to return to the earth plane and communicate with old friends. My wife, Susanna, will be more than surprised when she sees this paper, but still it will ease her mind and cause her many happy thoughts, for she did not expect that I would be among the number who would have been called saved according to her theory and many others, but she will know that no one that could communicate with her could have been sent to utter darkness. Through the good wishes of each and every one, I return this afternoon and voice my greeting to them. From Lincoln, Neb.

Charles Graham.

Good afternoon, friends. I am so glad to be here with you this afternoon and feel a great sympathy with you in the many conditions through which you are passing, but it is the old, old story. We must be persecuted to live, and we must live and prosper through persecution. If you have a truth, stand by it and fear not, and error will fall away from you. I send my love to my wife, Mary, and all of the family, but realize that few will accept this message except my wife. Tell her we watch over Freddy and all, and ere long we will release both. I am from Cincinnati, O.

Written for THE LIGHT OF TRUTH.

The Angels are Ever Near.

Dedicated to the First Spiritual Society of Topeka, Kansas, by

IRENE LORRAINE COVAN.

The angels, bright angels, are ever around us,
They come from the home of the pure and the good;
They come here to guide us, they come to inspire us,
And feed our dark minds on pure angelic food,
And teach our great souls how to worship their God.

They are here, they surround us this glad peaceful morning,
Just come from a land that shall never know night,
And the rainbow of peace there forever abounding,
Inspire love and joy through those vast realms of light,
Where the angels, our kindred, stand robed in pure white.

They worship with us the great, mighty Father
Whose balance weighs both the mountain and vale,
Whose great law formed the solid and ether,
Whose power calms the ocean, the tempest, and gale,
When the bronzed face of sailors grow cold and turn pale.

They labor with us for the world's reformation,
To guide men to knowledge, virtue, and love,
And thus bless our race with preventive salvation,
Adopting us here to the bright world above,
Where each may be pure as the innocent dove.

They teach not a righteousness founded on faith,
Or a pardon secured by the shedding of blood,
Or that heaven is obtained by God's boundless grace;
They tell us man's saved by unfolding self hood,
And by works here on earth that all heaven calls good.

Then let our souls rise with transport to greet them,
And rush to our duties as angels on earth,
For so shall our souls be prepared as they go when
We pass from the toils and the conflicts of earth
To the glories and triumphs of angelic birth.

Written for THE LIGHT OF TRUTH.

Ignorance is Bliss.

U. G. FIGLEY.

"The skeptic denies certain things set forth in the Word of God, say, the immortality of the soul

(Entered the Post Office at Cincinnati, O., as Second-Class Matter.)

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CINCINNATI, - SATURDAY, SEPTEMBER 30, 1893

The LIGHT OF TRUTH cannot well undertake to touch for the benefit of our readers any subject which would bring upon their face and honor, or upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

If any of our patrons notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable, it is worthy of action.

When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks' previous notice, and no charge will be made.

Notice of spiritualists' meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.

Rejected Mail will not be returned without postage accompanying the same—or preserved—and thirty days after receipt.

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"He is true to God who is true to man, wherever wrong is done, To the humblest and the weakest, 'neath the all-bounding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

Satolli.—The Catholic Congress.—Catholicism a Beautiful Sight to See.

The American Pope, Satolli, posed before the Catholic Congress in Chicago with a magnificence of surroundings which eclipsed every other exhibition of that religion ever witnessed in this country. It is reported that he trembled with excitement as he surveyed the vast crowd of people who greeted him as the representative of Christ on earth, and the supreme source of earthly authority.

His manner was intensely dramatic, for Rome depends on the senses and feelings, and has held her subjects by her knowledge of the dramatic art. He drew his splendid robe of silk around him, and with the Bible in one hand and the Constitution of the United States in the other, proclaimed them, one as the source of all truth and the other of freedom. There was quite a contrast between the silken-robed ablegate sleek with good feeding, with the crowd of well-dressed and well-fed representatives of the Church, and Jesus bare-footed and travel-stained tramping the arid coast of Galilee with his ragged following of fishermen and Magdalenes. Two thousand years have worked a transformation, and the religion whose founder had not a place to lay his head, and feasted on raw heads of corn, now claims the earth and the fulness thereof.

But it is said Satolli made a beautiful address; what fault can one find with it? He praised America, extolled the Constitution, and exhorted the Church to be true to the institutions of the country which had given it freedom. True. But we ask, was it sincere? Are such sentiments those of the Roman Church? Are they not vain and idle words which are spoken for the purpose of disarming vigilance, and lulling to sleep the watchful eyes of distrust? Are they not the velvet which conceals the claws of the tiger, ready to be thrust forth when comes the appointed time?

If Rome held two years ago that she ought to rule this country; that she had a right to rule it given by God; if she held that the public schools were fraught with evil, and that she must educate her children in parochial schools, and that the public money for the support of these was hers by right, what has brought the change of front by which she yields the school question and her ruler eulogizes freedom? Freedom! Freedom to believe in Catholicism! Freedom for that Church to rule!

Archbishop Feehan, in a pastoral to the Catholic Churches of Illinois, September 11, 1892, says: "In our country those who believe education to be essentially religious seem at present to be in the minority, but we are persuaded that all Christians who have seriously meditated on the subject know that we and those who agree with us in this are right. It is not right that we Catholics should contribute to the support of both the public and parochial schools. In building and maintaining and perfecting our Catholic schools we are doing the most beneficial work American citizens can do."

He then goes on to declare political war on the public schools. What that warfare may mean can be understood by the oath every priest takes on assumption of office. One item of this oath is as follows:

"I do denounce and disown any allegiance as due to any protestant, king, prince, or State, or obedience to any inferior officer.

"I do further declare that I will help, assist, and advise all or any of his Holiness' agents in any place where I shall be, and to do my utmost to extirpate the Protestant doctrine, and destroy all their power, regal and otherwise.

"I do further promise and declare that notwithstanding I may be permitted by dispensation to assume any heretical religion—Protestant denomination for the propagation of the Mother Church's interest, etc."

The oath of the society of Jesus is more expressive: "I do declare from my heart without mental reservation that the Pope is Christ's vicar-general, and is the true and only head of the universal Church throughout the earth, and by virtue of the keys binding and loosing given to His Holiness by Jesus Christ he hath power to depose heretical kings, princes, States, Commonwealths, governments, all being illegal without his sacred confirmation, and may safely be destroyed."

The government of the United States is in every feature a protest against Romanism. It exists in defiance of the cardinal principles of that Church, and by their oaths of office the priests are pledged to bring about its overthrow and subjugation to the Papal power. They are granted the right to pretend to believe any doctrine, to join any denomination, sect, or party for the good of the Church; to enter any and all places as secret detectives and spies; to betray the most sacred confidences reposed in them. In short, to the heretical world—all not Catholics—they by most sacred oath are the sworn enemies. They are officers in the army of the Pope, any allegiance they pretend to have to our government is a cloak to cover their perfidy. A Catholic may be a good citizen in spite of his religion, but in so far as he is true to his country he is false to his Church. At the priest's command he is compelled to give undivided obedience to the Church, even to the destruction of the State, and if his honor compels him to obey the State he ceases to be a Catholic.

With this understanding who can for a moment believe in the honesty or sincerity of Satolli? The public schools can not be crushed to day. The storm which arose when Rome laid her bloody hand on that institution which is the foundation of our liberty warned her that the people were alive to the consequences of her attack. She boasts that she never changes and never gives up a measure. She changes her tactics and moves on to conquer by other lines of strategy. There is a little delay before the final success, that is all.

If further evidence is required, that of the *Catholic World*, the leading Roman Catholic paper of the United States, says: "We do not hesitate to affirm that in performing our duties as citizens, electors, and public officials, we should always and under all circumstances act simply as Catholics."

Following the famous encyclical which glorified civilization, and which is constantly quoted as showing the progressive mind of the present Pope, was a letter of "private instruction" to the priests, in which the cloven foot was revealed. It was especially directed to the Church in the infidel parts of the earth, (*partibus infidelium*) of which the United States was most prominent. In it some items occur which ought to be read by every American: "You must never forget that you are Catholics; that your first and constant allegiance is to your holy father in Rome, and that this allegiance takes precedence over all others, and necessitates that all your acts, political or otherwise, must be conducted solely with reference to the supremacy of our holy father as the supreme spiritual and temporal ruler of the world." "We view with alarm the rapid spread of American education." "We are opposed to every system of schools that teach the youth more than the Roman catechism."

In confirmation of this, and with more unequivocal explicitness, Mgr. Segur, in "Plain Talk about Protestantism," endorsed by Most Rev. John J. Williams, Archbishop of Boston, says:

"Freedom of thought is the soul of Protestantism; it is likewise the soul of modern rationalism and philosophy. It is one of those impossibilities which only the levity of superficial reason can regard as admissible. But a sound mind that does not feed on empty words looks upon this freedom of thought only as simply absurd, and what is more, as sinful." "Freedom of thought is simply nonsense."

Archbishop Kendric endorses the following from "Shepherd of the Valley": "Protestantism of every kind Catholicity inserts in her catalogue of mortal sins; she endures it where and when she must, but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will do, an immense numerical majority, religious freedom in this country is at an end."

With this light thrown on the platform of the Catholic Congress, on the scarlet and gold of the bishops and priests, what folly to believe that the professions of love for the free institutions of this country are genuine, or that they are made for more than dramatic effect.

It is the treacherous purr of the cat awaiting the approach of its prey; the deceitful zephyr which precedes the storm. "Men cry peace, peace." There is no peace. There can be none until this question whether America shall continue to be ruled by the people or fall into the hands of priests be finally settled.

MONEY AND INTEREST.

One State in the Union, Wyoming, has a legal rate of interest per annum on money of twelve per cent. Two States have a rate of ten per cent; five States have a rate of eight per cent; twelve States and Territories have a rate of seven per cent.; twenty-seven have a rate of six percent, and two; Illinois and Louisiana, have a rate of five per cent. In eleven States and Territories contracts may be made at any rate of interest decided on by the contracting parties, and the others are allowed anywhere from six to twelve per cent. on contracts. With interest at a high and variable rate the centralization of the wealth of the country in the hands of those who control money is as certain as the force which attracts bodies towards the center of the earth.

Labor organizations and federations are yet to learn that their efforts to equalize the distribution of wealth and property are as futile, so long as interest on money remains as it is, as the prayer of a soul-saver would be in stemming the tide of a glacier. Bankers and capitalists control labor by controlling money. Wages, in their last analysis, are determined by the percentage on money. So is rent, so are the commodities of life. The use of money is to facilitate exchange. It distributes that which labor creates—wealth. When money is cornered labor is bankrupt; the profits go to the money-lender, curses, groans, and want go to the laborer.

With a low and uniform rate of interest established, and money kept in circulation, congestions like that which the country is now suffering from would cease. Vast fortunes have been made during the present year by the few who by their cunning have pulled the wires upon which the monetary interests of the country devolve, but while this infamy has gone on millions have suffered, and many proud names and honorable heads have been pulled down in the mire of financial and commercial ruin. There has been no more need of this than there is need for a fifth wheel on a wagon. Never has the country produced more, never have the demands for money been greater than now. Crops are plentiful and prosperity beckons to happiness and contentment. And yet, owing to the bold and pernicious conspiracy of financial centers in London and New York, business is paralyzed. Want sucks the dregs of poverty, and crime grins upon the debauched form of virtue. Congress has been in session since August 7th, and the air over the capitol and the cobwebs in its arches have been continually jostled with mouthy and windy oratory. When the carcass gets through the boating and exploding period and rots out, the country will be easier, but not better. As long as we have laws which compel the people to get gold before they can get the necessities of life so long will the helot's blouse brush against the purple of plutocracy.

The doctrine is gold! gold! gold! more gold! This is the base of a conspiracy that had its genesis when man the barbarian thought religion consisted in dedicating gold and silver to the worship of the sun and moon. Gold to the god of day, silver to the goddess of night. And so it has gone on. The teaching of the money-lender, be it a Rothschild or a pawn-broker, is to turn the thought of men upon the dollar instead of upon the security of the dollar. This makes banks and poor-houses, mortgages and money-brokers, plutocracy and poverty.

To say that all money must be redeemed in gold is to say that the American people are unfit to govern themselves.

The dollar is secured by the wealth of the nation. Had there never been a dollar coined labor would have satisfied its wants. Money represents value just as a yard-stick measures cloth. It makes no difference whether the yard-stick be made of punk or gold; it will measure no more, no less. So with the dollar; all exchange must be made by the use of money. Then let the people have the money, plenty of it, and at uniform interest, not more than two per cent. per annum, and one and one-half per cent. would be better. This will keep the laborer's surplus in his own pocket instead of the banker's pocket. This will give manufacturers a chance to pay better wages, because their profits will not be eaten up in interest. And this will give to the accumulative power of money in interest all that belongs to it.

THE NATIONAL CONVENTION.

When this issue of the LIGHT OF TRUTH reaches its readers the National Convention called to meet in Chicago will be under way. That it may result in effecting an organization of Spiritualists is the devout wish and hope of all. And with wisdom and executive ability it can be brought about.

Spiritualism can not be organized any more than sunlight, electricity, or any other element in nature can be organized. But Spiritualists can be organized, and this is what is needed. The burial of petty animosities, the desire to lead, and the sticking on the part of some to be high cock slorom are the requirements most to be looked after in the deliberations.

If these three things are kept in view many storms may be weathered and shoals avoided. If not, and the extremists, the rattle-cranks, and the fossils are allowed to run the convention, then farewell to organization.

The LIGHT OF TRUTH does not look for this turn of affairs for the reason that the experience of former attempts has, without doubt, been taken into consideration in the present plans and purposes. Let calm deliberation, earnest and disinterested motives prevail, and the Spiritualists may rest assured that a homogeneous society contemplating the highest goal of all will become effected, and henceforth they will be enabled to count themselves somewhere in the poll of human affairs.

The Relation of Camps to Spiritualism.

With the invention of machinery came the factory. This changed the whole social fabric. Instead of man making shoes in the home, or wandering from place to place with his own tools, the introduction of machinery forced him to abandon the house as a workshop, and to associate with many in his daily vocation. To make a pair of shoes now fifty or one hundred are required. Factories thrive best in large cities. Cities have become centers of population. Soon the vast body of our people will be found in these centers of industry. The daily routine over stone walks, stone streets, cramped houses, religion to order in dark churches, brings man to the verge of nervous prostration.

The woods, the new-mown hay, the running waters, the mingling voices, the pastoral life with nature, embraced in a season at a spiritual camp gives our cause an auxiliary that should with each passing year add to our ranks. Imagine the result if each one who attended this season would return next year with another. If you plan long enough in advance, select from your many acquaintances one who has lost a beloved friend they grieve for. Such a visitor in time is sure to become an ardent co-worker.

What say you, dear reader? Let us put the question, "all those who are in favor of this plain will signify the same by selecting from your acquaintances one friend, and stick to him until he agrees to accompany you to your favorite camp."

When One Medium Falls, Must Many Preachers Follow?

The West Virginia Methodist Episcopal Conference convened here this morning, says the Cincinnati Post of the 25th inst., Bishop John P. Fitzgerald presiding. Great interest attaches to the work of the conference on account of the impending trial of Rev. Dr. J. F. Chenowith, formerly of Wheeling, on charges of intimacy with a girl. Chenowith is over fifty years of age, and has been in the ministry for thirty years. He was Grand Chaplain of the Knights of Pythias of the State. On a preliminary trial Chenowith was found guilty, and he has appealed his case to the Presbytery.

The C. G. of the next morning reported a similar case concerning a popular Sunday-school teacher in Seymour, Ind.

"It seems strange," said a believer in divine retribution on reading these items to us, "that after every uncharitable attack on Spiritualism a number of big Church lights succumb to the temptations of the devil, as if God permits this as a punishment to the Church for its prejudice to all other religions, thus giving its ministers an object lesson and a reminder that it is dangerous to be inconsistent to one's own teachings—charity—and prove that all men are mortal."

It would be well under the circumstances to call the attention of Church ministers to a passage in the Bible which reads: "Let him who is without sin cast the first stone."

HENRY COCHRAN, the mint thief, proved to have been a devout Presbyterian. In his parlor, dining-room, and other apartments where the public visited were religious pictures, hymn books, and Bibles. Had he been a Spiritualist, the cause would have been attributed to Spiritualism; but being a good Christian, the papers say he "shielded his wickedness under a religious cloak." Consistency, thou art a jewel, indeed. But it all depends on circumstances and the way in which one's prejudice runs. Christian charity is only a beautiful apothegm preached by many, but practiced by few.

PROF. A. R. WALLACE, F. R. S., says in his last month's paper to the Psychical Science Congress that if spiritual phenomena is to be attributed to the "second self" of living persons, that the second self is almost always a deceiving and a lying self, for instead of giving the names of living persons, it almost invariably gives the names of spirits or those who have passed over to the other shore. Mr. Wallace ought to know. He did not confine himself to one seance only and thus adjudged it a deception.

AND the cry is, still they come. Rev. Dr. Chase, says a dispatch in a Cincinnati daily of the 22d inst., was arrested at Danville, Ky., and is awaiting a trial upon the charge of burglary. Poor Christianity, art thou being punished for the uncharity of thy vicars who find in Spiritualism such an "abomination" because one medium goes astray, and for the "enterprise" of thy reporters who make papers interesting byounding down respectable Spiritualists?

THE opposition to spiritual phenomena is of Jewish origin. Their hatred toward Egypt where mediumship was rise, inspired them to prohibit its practice. The materialism which naturally sprung from this kept pace along side the Spiritualism which Jesus brought into the world, and has finally succeeded in getting into the Churches. Thus the present worldliness of the Christian Church, and its dying moan for support.

WHITECARDS dragged a lady from her bed at Columbus, Ind., and whipped her because she did not fully subscribe to some of the Church creeds that the former believed in. Being Lutherans we suppose they are Christians. If toleration and charity are akin, there is not much of it in this lot. Probably they need a little Spiritualism to teach them true Christianity.

THERE is revolution in the air. We trust, however, that it will not be a bloody one, should it materialize. A simple deportation of the political trash of all parties and office-holders against whom suspicion of any kind rests, and a wholesale installment of honest men into office will be all the purifying this country needs for future prosperity.

SOME of our patrons in their private notes to us seem to think that we ought to "let up" on exposing fraud ministers of the gospel. Yes, we will as soon as Sunday papers "let up" on denouncing honest mediums and dragging the names of respectable Spiritualists into print because one fraud medium has been happily exposed

VOICE OF THE PEOPLE.

Written for the Light of Truth.

TWO SIDES.

Hudson, N.Y.

In the same number of a metropolitan paper are several columns on the desolation of the laboring classes and the heartlessness of landlords, who evict their tenants without mercy if the rent is not forthcoming. The stories of these poor evicted people is briefly told, and it appears that sickness of mothers, children, or even death itself does not cause the grasping owners to relent.

A picture illustrates the terrible desolation—starvation prolonged by the loaf of bread given by the “relief committee.” It is of a famished youth thrown into the street. The wretched mother clasps a babe, wrapped in a tattered shawl, to her bosom as she sits beside her scanty household goods, chair, a tea kettle, a stovetop, and an old box, while two small children cling to her skirts, sobbing at the sorrow they do not understand. The father stands with clenched hands and his face hardened with hate, has the expression seen in that of a wild beast.

The following account of the lives of the rag-pickers, the scavengers, the gutter-snipes, who pick from the garbage heaps the bits of vegetables, the decayed cabbage leaf, the potato parings, and bits of greasy meat, to stow into the delectable soup that forms the menu of the poor.

On the next page, following this awful revelation of the wretchedness in this “glorious country,” is a picture of the castle Dr. Webb, vice president of the New York Central Railroad, is building in the Adirondacks. It is to be of granite with towers and bastions, like a fortified stronghold of the Middle Ages, and cost \$1,000,000. It will cover a half acre of ground. “Tapestries and staves, mosaics, and wood from foreign lands will be used regardless of expense in this masterpiece.” Dr. Webb will “entertain on a royal scale,” and yet the scrub-nymphs who work in the castle are still a young man and began his practical penitence.”

How came Dr. Webb by such plentious millions? Has he earned them in the few years he has been vice-president of the Central Railroad? Is it possible for any man to honestly earn a million dollars in a year or five years? To earn a million dollars a year requires five and a half dollars a minute for three hundred days of ten hours each. No one can earn that. It is stolen as effectually as if taken by a highwayman. Such enormous ill-gotten wealth begets profligacy, and we see it used in building a castle in the mountains where a camping selected not for the graces of learning, but because they have been successful in grasping dollars, will pass the season in riot and waste.

Here we see the antitheses of society: the outcome of the present economic system, which has made laws for the purpose of enabling the few to own the harvest the weary soul to reap for them. It is alarming, say, appealing to us under the shadow of industrial despots, gaunt hunger, raggedness and despair. Propagandists may talk of progress, but there is not over production, long hours, higher prices, single person hungry or scantly clad. The sources of wealth have been monopolized; the law of distribution ignored, and going unpunished, and securing homage.

That a Webb may build a castle, which will be of no practical use, an anachronism, brought down from the feudal ages, and live in baronial splendor with his retainers, master of hounds, master of fish-poles, bait keeper, chief keeper of stable, stewards, butlers, cooks, and bottle-washers. The farmers of the West are taxed four fold on the products they ship over the railroads, and robbed of their last farthing to pay for the waste. The taste and moral integrity of the nation are corrupted by such examples of barefaced extortion, going unpunished, and securing homage.

You may talk about the permanency of our institutions; such conditions can not last. There is an end to injustice however strongly entrenched.

A free people, American people ought to be so fully convinced of their injustice that they will be by a single individual or a mass of individuals with all their bold, positive being affected. The feeling of justice ought to be so strong that a public wrong could not be inflicted by law. Even for the softness of policy, for one can not suffer without all being affected.

The people are confronted with a momentous problem: There must be a change. Shall it be by the order of evolution or revolution?

Evolution is the growth from the mistakes and blunders of the old to the righteousness of the new. Its methods are those of love and charity. It is the silent, calm, yet constant growth of a Summer’s Day. Revolution is the crash of a tornado into such a day; the volcanic throes of an earthquake, the remoted energies of nature and race to gain recognition. Devotion and rule follow the one, love, devotion, and blood the other. Which shall it be, evolution, the flowing of the law of right, of justice, into fields of peace and prosperity, or must it be revolution, with torch and dynamite?

This is the age of the people, of all the people, and not of a class, a favored few, no one rules by divine right, or teachers by the same. Any law, and all laws favoring one against another, cherishing monopoly, or gainsaying the right of every individual to the products of his labor, and equal portion of the bounties of nature, are laws menacing revolution. Every law which isolates the individual to large and perfect freedom, to be done all that is possible from his or her inherent faculties is of evolution.

The direction, unfortunately, is in the hands of politicians and not statesmen.

AUTOMATIC WRITING.

By THE EDITOR.

I knew a firm of two printers, both of whom were skeptical of spirit phenomena, until one died, when the other received such a test in my presence as to almost stun him. Two days after the death of No. 1, his wife called at the office to inquire after a safe-key, which she could not find, saying her husband had locked his insurance papers up in the safe-key, but had left no clue to the safe-key.

Printer No. 2, said he had not seen the key referred to, saying in the course of conversation, “I will let the widow to an automatic condition, who was at this time in my office, and consult him or her husband through him.”

The widow was immediately taken up with the idea, but said as she was not acquainted with the medium or anyone in my office, she felt timid about calling, and requested her husband’s surviving partner (No. 2) to go in her stead. The gentleman in question called just at our busiest hour, and our medium or psychic was counting out papers on the carriage. Seeing me, he said to me I consented to let the medium sit for the purpose.

Taking a seat at my desk he asked the visitor to state his wife. He did so, whereupon the medium said: “Well, I can guarantee you no success, as you know Mr. C. was in the habit of going on a spree, and may have lost the key on one of these occasions. If so, he could not even trace it as it was a spirit.”

“But try,” urged the surviving partner, “for Mrs. C. is anxiously awaiting my return and an answer.”

“All right,” said the automatic writer, taking a sheet of wrapping paper and sealing a pencil suspended over the same.

Immediately his hand began to move and wrote out the full name of the spirit in question, several of us standing around and watching the process.

The next thing that followed was a Spanish, then a steady movement followed by writing three words.

“The key is under the paper in the drawer below the cupboard in the office.”

“Well,” said the psychic when finished, “the proof of the writing is in the writing. I don’t know anything about your wife. I suppose you understand the message better than I do.”

“Cobard, cobard,” said our visitor meditatively, “there is no cupboard in the office.” But suddenly his face brightened up and he then laughingly said: “See—he used to keep his whisky bottles on a certain shelf in the office, and refers to that as the cupboard. There is a drawer full of old letters and bills under it, and I suppose he refers to that as we good-bye.”

About five minutes after our visitor left, his apprentice boy came running up to our office and breathlessly exclaimed: “Mr. P. says, he found the key, sir, and much obliged.” The next moment he was off again, as it was then just the noon hour.

Meeting Mr. P. on the street the next day I asked him whether he now believed there was any truth in Spiritualism. “Yes,” replied he solemnly, “how much for my use. That key business knocked me out.”

The question again is, who or what moved the psychic’s arm to point out intelligently where that lost key was to be found? It was not wind reading, for the visitor himself did not know. Only one man in the world knew where the key was hidden, and that man had been dead two days. The psychic did not know to my certain knowledge. He was too honest to commit such a fraud even if he had known it, for there was neither gain nor approbation accruing from it. He was but an amateur, having only been developed a few weeks for automatic writing, and rather shrunk from publicity than to be exposed.

Not was this his first or last test—though out of the first of three or four, followed by the visitor himself did not know, and for years to come, until he became an automatic clairaudient and clairvoyant, when the medium left him, suggesting the fact that this psychic began to advance mentally and morally as soon as he became a medium, and that the physical phase left him as gradually as he advanced in the mental or spiritual. But it did not deter him from obtaining tests for himself, but such as warnings against danger, against insanity, against disease, etc., and often prophesies concerning others. But probably the introduction by automatic writing was necessary to convince him of spirit communion, and thus teach him gradually how to rely on the intuitions or mental. But such are the facts, and if anybody can evolve another hypothesis out of them, let him try. Spirits are good enough for us.

Principles, not Men in Error.

(To the Editor of the LIGHT OF TRUTH.)

A subscriber, of Glandorf, Ohio, in renewing his subscription, writes:

“Your idea of a publishing house is a good one, cheap literature is the sine qua non of success. The number hungering for such literature is large, and only the high price holds many back from investing in such necessary reading matter.

“We have been reading your paper for some time; another gentleman and myself are taking five spiritualistic books, and among them all prefer yours, with this one exception, that you seem to single out the Catholics for special criticism, your views of wealth, etc., are not quite clear to us.

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SPIRITUAL BOOKS.

For Sale at the Office of
THE LIGHT OF TRUTH,
110 W. 14th Street, Cincinnati, Ohio.

The following publications are now ready for sale:
1. *The Light of Truth*, containing the latest spiritual news and scientific subjects, which are kept stock at this office. Retail price, 25 cents.
2. *Martha Washington Cook Book*, by Mrs. Martha Washington, containing 1000 Receipts, 25 cents.
3. *Witches’ Brew*, by Dr. H. W. Stevens, a narrative of mysterious phenomena occurring in the author’s life, and the author’s efforts to expose them. Price, 25 cents.
4. *Deathless Stories*, by Mrs. Mary W. Steele, containing 1000 Receipts, 25 cents.

The *Light of Truth*, by Hudson Taylor.

The Light of Truth, by Hudson Taylor. This book was written for an atheist, and contains a series of the most convincing methodical examinations of the spiritual world ever made. It is a series of 1000 Receipts, 25 cents.

The Light of Truth, by Hudson Taylor. In this short the 1000 Receipts are laid on rank and file, and the reader can easily see the real life of spiritualism and the real life of spiritualism in each Receipt.

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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Mrs. Nettie M. Drake of Boston is the guest of Miss Cora McCracken, 205 Freeman Avenue.

Dr. J. R. Buchanan may be addressed at the Murphy Building, Market Street, San Francisco, Cal.

A correspondent desires to know if the Church has a monopoly on the "Lord's Prayer" why they object to its being used at spiritual seances. We give it up.

Mr. A. Willis has gone to Chicago to attend the spiritual congress, and will stop off on the road to visit some of his friends. But he will be at home again by Monday evening next.

Mrs. Plymouth B. Weeks is still in a precarious condition, and is not permitted to receive calls from friends. Her many acquaintances will please govern themselves accordingly.

Prof. Giles B. Stebbins has published his address at the Psychological Science Congress in pamphlet form. Its title is "Spiritualism in the United States." It is a good testimonial in favor of Spiritualism.

E. Palmer, of Beatrice, Neb., proposes to publish a "Dictionary of Freethinkers" in which he will insert the names of mediums and speakers free upon receipt of name and address. The book, when completed, will cost 25 cents.

Lyman C. Howe spoke at Lily Dale on the 10th inst., and at Columbus, Pa., on the 17th. He expects to be in Boston by the end of the month. Mr. Howe is open to engagements for December, January, and February. Home address, Fredonia, N. Y., where all mail will reach him.

Next Sunday morning, October 1st, the Union Society open services at G. A. R. Hall. Miss Maggie Gaule has been engaged for the coming month as test-medium. It is to be hoped that arrangements will be made to have Miss Abby Judson present to open the exercises by a short address.

A Zulu fraud has been playing havoc in religious circles in New Haven, Conn., swindling church people under the guise of being a missionary. So church people can be duped too. What is the matter with publishing the names of the dupes after the fashion of the C. G., when Spiritualists have been duped by a fraud?

Spiritualists generally are demanding that all phenomenal mediums live up to the philosophy of Spiritualism and not excuse their worldliness on the ground that Spiritualism is a science simply and not a religion. If the body religious is to protect mediums under their society charters, they also have some rights that should be responded to.

W. E. Cole, the remarkable slate-writing medium, is located at 117 East Rich Street, Columbus, Ohio, where he expects to be enshrouched until the time of departure for DeLeon Springs, Florida. Mr. Cole is a modest unassuming young man, and may be approached by the most timid without embarrassment, despite his truly marvelous gift of the spirit.

A. F.—If that medium is such a fraud as you think him to be, he should be exposed. But let the evidence be absolute and not based on surmise or appearance only. All spiritual phenomena has the appearance of fraud to the skeptical mind; and an imagination perverted by prejudice or self esteem readily makes a villain out of the best of mediums.

Those having any spiritualistic literature in the shape of books, pamphlets, tracts, or a few select old papers on hand that they wish to have do missionary work, can help the cause by mailing a portion of it to Dr. W. L. Stevens, Box 86, Orange, Va., who will remain and distribute them in his section where they are calculated to do the most good, and invite investigators.

"Crimes against Preachers" is a twenty-five cents pamphlet sold by The Truth Seeker Company of New York, N. Y. It exposes 1300 preachers who have gone astray within the past few years, and yet Spiritualism is hounded down because half a dozen mediums have gone astray during the same interval. Are our reporters and ministers short-sighted on charity, or blind to truths occurring in their own households?

The Vincent Publishing Company of Indianapolis, Ind., issues for September in their "Economic Library Series" a book by Dr. J. A. Houser entitled "Sparkling in the Dark." The title is figurative, and the contents consist of a series of advices to parents and young people, and how to preserve moral health. Its aim is to throw a ray of light into the dark corners of human character. Price 15 cents.

Since the one fraud medium has been exposed, at least twelve ministers of the Christian Gospel have been brought before the bar of justice, yet there are but four Church-members to every one Spiritualist in the State. Twelve to one. Three times as much crime among Church members as among Spiritualists, and yet they find fault with Spiritualism. Is it perhaps jealousy because its members pay less for fines than Church members do?

The third instalment of the "Book of the Fair" has been received and its contents are superb, giving illustrations of the Fair. Address The Bancroft Company, Auditorium Building, Chicago, for circulars concerning this publication. Those who can not attend the World's Fair will find in it a literal reproduction of the White City scenes and sites, and those who have attended should have it as a reminiscence.

The People's Philosophical Society of Spiritualists meeting at Hamilton, Ohio, on Sunday evening was well attended considering the bad weather, the rain preventing many from attending the service. The interest manifested by those that were present proved that the efforts of the guides of Professor Joseph Ernst and Mrs. E. Dee were crowned with success. The Spiritual seed was scattered in fertile soil and well do we know what the harvest shall be. Many received their first test and expressed themselves highly satisfied and that it was evident that their friends were with them. CORR.

Among the twelve thousand mediums in the United States during the last five years, some eight or ten have been ostracized by Spiritualists for fraudulent practices—two of them in Cincinnati. During that time hundreds of priests and preachers have been proved criminals and are now serving time, though their number is comparatively smaller. According to Christian logic one fallen medium makes Spiritualism an "abomination," or a delusion. If this holds consistent how much of a delusion must Christianity be to judge by the numbers of gospel ministers in the penitentiaries?

"Inquirer" desires to know why so much newspaper space is devoted to one fallen medium, while so little is given to the many fallen reverends who have since been charged with all kinds and worse crimes than receiving money by false pretenses—We suppose it is because genuine mediums comparatively seldom resort to fraud, while it has become a common thing for Christian ministers to go wrong. Not being accustomed to the first named it naturally causes surprise and comment. We trust, however, that it will always be so. It is the best proof that Spiritualism is regarded as the higher religion of the two. When fraud in its rank becomes such a common thing that it is regarded with indifference, we will not be in it any longer. May we never see that day.

At the Church of the Holy Angels, this city, Father O'Rourke, clad in sacred robes, arraigned Father Connel y in terrible language. He became so excited that he had to be "led from the altar." So says a morning daily. We are sorry to see such wrangling among our Christian brethren. Jesus said, "Love ye one another," but this does not look like love "to a man up a tree." Either it is the new way of interpreting the Bible, or the Lord's promise of confusion to the wise in the latter days has come to pass. But what is most remarkable about it is the notable fact that such things always follow closely upon a tirade against Spiritualism. When some unwise city officials, a few years ago, who had nothing better to do, opened a campaign against mediums, it was immediately followed by a row among these officials—so much so that they forgot all about the mediums. The spirits simply put a spoke in their wheels, which they are now doing with the Church Pastors.

"The Cyclopedic Review of Current History" for the second quarter of 1893 is now ready. It is a wonderful compendium of the prominent events of the last three months; while its subjects are, of necessity, briefly treated, nothing of importance appears to have been omitted. Under the general title of "Leading Topics," "International Affairs," "Affairs in Europe," "Affairs in Asia," "Affairs in Africa," "Science, Literature, and Miscellany," it details the world's most recent happenings with singular minuteness, perspicacity, and fidelity, telling all that really needs to be known about any one subject, and referring to all subjects of consequence in a most intelligent and practical way. A work like this is a necessity in these busy, bustling times of ours, and this work seems to be the best of its species. While there are similar publications, the "Cyclopedic Review" holds an original and exclusive position. Its peculiar merits entitle it to general recognition. Garretson, Cox & Co., Publishers, Buffalo, N. Y., \$1.50 per year; single copies 40 cents.

Indianapolis, Ind.

A very fine audience assembled, by invitation, in the spacious suburban home of Mrs. A. D. Straight, East Washington street, Friday evening, September 15th. All eager to meet and greet Mrs. A. M. Gladding, the present speaker for the Lorraine Society of Spiritualists. But a small quota of those present were believers in the faith; they being mostly composed of friends and neighbors of Mrs. Straight.

After a song, Mrs. Georgia Bartholomew leading at the piano, Mrs. Gladding led in prayers—she speaks advisedly—in a divinely beautiful prayer, following by a few well-chosen and timely remarks by Mr. B. F. Schmid, the president of the society. Mrs. Gladding proceeded to give a number, perhaps thirty or more clairvoyant readings, which I will assert were almost true to the letter. The fact that the medium was an entire stranger to all but six or eight persons present, was a good test of her wonderful psychometric powers. I was acquainted with all except, perhaps, a half dozen, and would like to instance some of the more remarkable ones. Two neighbor boys were present, a third sat between the two, who were brothers. After an appropriate appeal to the oldest, pointing out the dangers that would beset him upon every side, and eulogizing his general character, she stopped suddenly, and said, "What does this mean? A beautiful lady spirit is beside you, and is placing an arch from your head to that of the second boy beyond. Are you any relation?" Willie Moore answered "Yes; we are brothers." Their mother had passed to higher life a year or so ago, and many an eye was suffused with tears, as we all knew the love and idolatry in that mother's heart for her family that she must leave to buffer with the cold world.

Stepping up to Mrs. Straight she said: "You did not intend to wear that little emblem at your throat to night, but when you were dressing you could not find what you desired, and so you picked up that little flag, and pricked you finger fastening it on, did you not?" Mrs. Straight answered laughingly, "I did." Mrs. Straight had spoken of the circumstance to me some time previous and before the company assembled.

The medium then walked around the room, assuming a martial bearing, personating General Straight, who passed away some two years since. This brave general's name will go down the annals of time, who, during the late war, was one of the thousands who lived, suffered, and starved in that awful prison den. His escape from Libby Prison by means of digging a tunnel, through which he and a few others escaped, are matters of history, and almost miraculous.

The society at Loraine Hall was never on so sound a footing as at the present. The attendance is constantly on the increase. Some of the most cultured and elite of our city are in regular attendance. This is due, in a great measure, to the unanimity and oneness of thought and purpose in all that tends to place Spiritualism upon a firmer and broader basis.

Mr. Schmid labors indefatigably in the interest of the cause. The speakers are among the best that can be produced.

However, as I have strayed from the topic in hand, I must retrace my steps and speak of Mrs. Gladding's wonderful writing gift. A number of messages were given of this character, and all were eminently satisfactory, at least so far as I could learn, when I was not cognizant of the facts. The writing is reversed, beginning at the bottom of the page, and the right of the wording, and reversed so that it can only be read by writing on transparent paper, and reading from the opposite side, or holding it up in front of the mirror. The message she wrote for me was typical, and contained a volume in five lines. No one present, or, indeed, anyone save myself could have had the slightest conception of the hidden meaning.

At 10 o'clock the merry party dispersed, and we hied us to our chamber to ponder, study, and dream over the great mystery of human life and the greater mystery of the beyond. L. L. J.

Wooley Park Camp, Ashley, O.

Not seeing any notice of our late camp meeting at Ashley, O., I shall try and give a brief account of it. Camp opened August 20th, lasting until September 10th, and with the fine weather and good attendance we had, our camp has been a decided success. The best talent as to speakers was afforded us. Hon. O. P. Kellogg, of Wyoming; Hon. A. B. French, of Clyde, O.; D. M. King, of Mantua, O.; Mrs. Carrie Curren, of Toledo, O.; Mr. D. A. Herrick, of Columbus, O.; Miss Abby Judson, Minneapolis, and Mrs. Jennie B. Hagan Jackson, of Grand Rapids.

Our mediums, most of them, are well known in Spiritualistic fields. Among them were W. E. Cole, slate-writer; Mr. Colby, test medium; D. A. Herrick, trumpet medium; John Sutton, trumpet and slate-writer medium; Clarence Heavener and Lem McClellan, new trumpet mediums, just developed here in our town since last camp, giving us variety in phenomena, which has been very convincing to skeptics.

Mrs. S. Herrick and Mr. Laphone, of Columbus, magnetic healers, accomplished a great deal of good in caring for and healing the sick.

The last Sunday Mrs. Izzy, of Galion, took charge of the music, giving us some very fine solos, assisted by her husband at the piano. Mrs. Cora Grant Randolph, with her sweet voice and winning ways, was a favorite with all the campers. And we hope to put her in the field as a singer in the future.

The ladies organized an auxiliary with some forty members enrolled, their purpose being to furnish the new hotel, which is to be erected the following year. This hotel is to be a large, commodious building, with all modern convenience, and will be completed by next camp.

We hope the future landlord of Wooley Park Hotel, will be as hospitable and generous, as he in honor of whom Wooley Park is named—Mr. S. J. Wooley, of Columbus, one of that city's most influential citizens. Mr. and Mrs. Wooley made many warm friends while among us.

Several cottages will be erected again next summer, and I must say the future outlook for Wooley Park is very flattering, as we have one of the finest groves in the central part of Ohio.

The officers for the ensuing year are A. P. Oliver, general manager; R. Baxter, president; Cora Grant Randolph, vice-president; Mae Grant, secretary; W. Granger, recording secretary. J. S. Beard, S. J. Wooley, of Columbus, Thomas Seeds, and H. P. Grant, of Ashley, executive board. Officers of Ladies' Auxiliary: Mrs. Carrie Curren, president, Toledo, O.; Mrs. Mollie Morehouse, vice-president; Mrs. Mae Grant, secretary; Miss Jennie Delong, corresponding secretary; Mrs. Cora G. Randolph, treasurer.

All inquiry relative to our camp work will be cheerfully answered by addressing the undersigned at Ashley, O.

MAE GRANT, Corresponding Sec'y.

Brooklyn, N. Y.

I have just read a communication in LIGHT OF TRUTH from David Ellsworth. He was a Spiritualist and a member of our Spiritual Conference and passed to spirit life four years ago here in Brooklyn, and was buried in Evergreen Cemetery. I attended his funeral and remember that his old friend and partner in business, Mr. Scott, to whom he refers to as "Scotland," was present and made arrangement for his interment, etc.

The Brooklyn Spiritual Conference held memorial services for him which were very interesting and appreciative of David Ellsworth's sincere and earnest work in our meetings. Mr. Wm. C. Bowen was the principal speaker on that occasion, who was known as the silver-tongued orator in the ranks of Spiritualism.

This same Mr. Bowen passed to spirit life four weeks ago at his home in Brooklyn, and his remains were cremated. We are to have memorial services for Wm. C. Bowen, who was at one time president of our Conference and always an active member. I had a letter to day from Mrs. Helen T. Brigham, saying she will attend if we hold these services Saturday evening, September 23d, which I am certain the committee will decide to do.

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OBITUARY.

On Friday, September 15th, the pure spirit of Lillie, the second daughter of Willard J. and Elizabeth A. Hall, unloosed its mortal sheathing and waited into the inner life. Her age was fifteen years, eight months, and twenty-eight days. Earth is poorer and heaven richer for this transition, because Lillie was a pure soul, as stainless as the snow drop. The mind of earth had not yet touched her spirit. She was far advanced along the line of intellectual development; lived much in her own thought world; had few friends who really knew her. Like all of Willard Hall's family she had been raised and fostered in the principles and beauties of Spiritualism. Consequently she was ready, and without fear took the hand of the great Ferryman and was piloted over the river as peacefully as a thistle down floats in the autumnal air. The heavenly home rejoices; the earth home grieves, but not without hope and consolation. In the night of their sorrow the white dove of peace rustles the thick air, and over the gloom a new light beams in radiant splendor. Death is the great leveler; the august commoner in the mighty government of nature. All life pays tribute to his potency, and on his silent court there fawns no aristocracy. But while he reigns thus inexorably, the Spiritualist alone perceives his countenance beaming with benefice, not tyranny, and while he may rob he returns more than he takes away. Spiritualism is the benign dispensation through and by which we learn this potent truth, and so, like those of old, we exclaim: "O, death, where is thy sting! O, grave, where is thy victory? Lillie's body was cremated Sunday, the 17th inst. The floral offerings were beautiful, and attested the love felt for her by the large concourse who attended the funeral. The father spoke briefly at the house, and the funeral services proper were held at the crematorium, Brother E. W. Sprague, of Jamestown, officiating. His remarks were timely and beautiful, filled with glad promise for the mourners, and instinct with reason and logic, bearing upon the spiritual philosophy. The family desire, through the LIGHT OF TRUTH, to return thanks to the many friends who assisted in making Lillie's entrance to spirit-life the beautiful change it was.

Cleveland Items.

With the closing of the camp meetings came the opening of the regular Sunday meetings in this city.

The West Side Lyceum (the Sons and Daughters of Progressive Thinkers) resumed its meetings September 31 in Weber's Hall, 483 Pearl street, N. W. Dixon, conductor, Mrs. W. I. Frink, guardian.

The Children's Progressive Lyceum held a preliminary meeting in Army and Navy Hall, 426 Superior street, Sunday, September 10th, and decided on a formal opening on the 17th. The Lyceum will hereafter meet in the hall every Sunday 2 p. m.; Arthur I. King, conductor, Mrs. Carrie L. Hopkins, guardian.

The Cleveland Spiritual Alliance, Mrs. H. S. Lake, pastor, resumed its meetings at Army and Navy Hall Sunday, September 10th. A large attendance was present and thoroughly appreciated the opening discourse, "The True Church." Before dismissal President Taos A. Black announced that hereafter a collection of ten cents would be expected from each person on entering the hall. While the collections the past season were fairly large, they did not come up to expectations, hence the change. Until the spiritual work is more organic in form the admission fee at the door has always seemed to me the easiest and most equitable form of meeting the expenses.

The Spiritual Pioneer Truth Society, Mrs. Nellie M. Smith, speaker and test medium, meets in Band's Hall, 374 Ontario street, Sundays, 7:30 p. m.

Mr. Harry Archer, the test and materializing medium, who on leaving Lake Bradie came to Cleveland, has rented a house, 1420 Broadway, proposing to exercise his mediumship and hold seances for full form materialization. Mr. Archer will be pleased to receive a call, either social or business.

Another Richmond in the field. Mr. N. Powell, of Wiloughby, O., has recently introduced to Cleveland Spiritualists and investigators a somewhat new phase of phenomena, through the mediumship of Mr. John Archer, of Toronto, Ont.—something akin to materialization, and yet not that. The medium terms the different objects appearing "astral forms." The seances are held in the dark, and the objects and forms are made luminous. A more detailed account of which will be given after further investigation. The seances are being held at Mrs. Mary Moss', 570 Erie street.

Buffalo, N. Y.

Home again. Once more we are permitted to gather together in our cosy hall, to meet our old friends, and to make the acquaintance of the many strangers who come to us for investigation. It is surprising to see the number. Many of us spent our vacation at one of the loveliest of camps, Lily Dale, nestled up in the heart of the fair Chautauquan hills on the shore of Cassadaga Lake. It is one and a half hour's ride from Buffalo by rail.

The many improvements which have been made on the grounds in the past year by the able management have tended to add beauty and attractiveness. Through the courtesy of L. S. & M. S. Ry. officials, Sunday trains were run to the camp from here at reduced rates. They were well patronized by the public and fully appreciated by the Association. We would like to see them commence a little earlier another year.

We all came back feeling the better both in body and mind for our outing, and are prepared once to put on the harness and settle down to work.

Mrs. Ida P. A. Whitlock opened our meetings for the month of September. She is a bright, vivacious little woman who is making many friends with her stay with us. Her lectures are listened to with marked attention, and her psychometric readings are readily recognized by those who receive them.

We had an unusually large attendance for our opening day. Never before have we